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THE
NAZARENE
PREACHER

FEBRUARY 1971

A NAZARENE GENERATION GAP

Hugh C. Benner

THE STEWARDSHIP OF OUR HERITAGE

The Editor

HOW TO HAVE ONE MILLION NAZARENES BY 1980

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AN EXPOSITIONAL MINISTRY

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THE STEWARDSHIP OF ENERGY

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"THE NEW BOARD"

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THE MIDWEEK SERVICE

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OUR HERITAGE—TRADITION AND EXPERIENCE

Mrs. B. Edgar Johnson

-proclaiming Christian Holiness



THE NAZARENE PREACHER

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Volume 46

Number 2

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A Nazarene Generation Gap

By Hugh C. Benner*

THE PHRASE "generation gap" is a familiar, overworked, nebulous, and somewhat dubiously accurate expression of our day. It is not my purpose to add to the discussion or confusion of the idea.

However, I am deeply concerned about a very real and growing "Nazarene generation gap" that must be recognized, faced, and filled if we are to continue with strength and balance as a denomination.

During the past two years I have ministered in many widely separated areas of our church. Freed from the obvious and essential limitation of the active superintendency as to local church contacts, I have served in churches of a wide range of size and situation, providing a view of local church life much more in depth than is possible in an administrative assignment.

The generation gap which concerns me is the frequent relative scarcity of young adults. Often I have found in churches a creditable number of teen-agers, a rather large group of those who are 40 years of age or older, but a negligible contingent of those from 20 to 40. This is a basically perilous trend.

We need the teen-agers and the older people, but the local church which has only these two groups for the most part cannot be a strong, balanced, fully effective church.

It is the 20-to-40 age-group which makes the vital contributions of growing families; increasing tithes; special talents in contact lay administration, instruction, and music; as well as aggressiveness in a church life.

Admittedly it is more difficult and probably less spectacular to win and hold the young adults than the teens, but no strong church ever is built on teen-agers alone.

So I contribute this article frankly as an urgent appeal to all our pastors, evangelists, and administrators to recognize and help solve this growing problem by giving special attention to strengthening this segment of our membership. Our Department of Youth and Department of Church Schools can make a major contribution by greater and more dramatic emphasis on, and more adequate provision for, this strategic group. Every pastor can do something about it. Let us all plan and work toward a more balanced membership, with no generation gap.

*General superintendent emeritus, Leawood, Kans.

The Stewardship of Our Heritage

PAUL SEEKS to sting the Corinthians into sensible self-appraisal by asking, “. . . and what hast thou that thou didst not receive?” (I Cor. 4:7) This is not a bad question for egotistical man in the twentieth century. Our guilt is our own. Our bad habits we formed ourselves. But precious little of the good things of life have come from our own cleverness. We are the fortunate—but often ungrateful—beneficiaries of an incalculably rich heritage from our forefathers.

The searing question is—What report can we give of our stewardship? What are we doing with this heritage? Are we despising it, as did the unfaithful steward who buried his talent in the earth? Are we squandering it, as did the prodigal son? Or are we trading with it, so that we will pass more on to posterity than we received?

This month, when our special stewardship emphasis is exactly this, we are confronted embarrassingly as a church with a searching question. It will not be silenced. How are we handling our religious heritage? To be more specific: What about our denominational heritage? As a holiness church, a praying church, a missionary church, an aggressive church, what is the record of our stewardship?

Insofar as our heritage reflects the central truths of the gospel, we are not called upon to improve upon it. Ours is not a philosophical religion which can be altered and evolved with each “rethinking.” It is a historical religion, which can only be told with simple fidelity, and lived with joyous abandon. Our task is not invention or modification but transmission. Paul put it straight to Timothy: “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II Tim. 2:2). Not something new and novel, not something so distorted and twisted from theological manhandling that it is scarcely recognizable, but the *same*.

Evidently if we are going to pass the test of stewardship we must be both *able* and *faithful*. The special ability required is the ability to transmit simply, clearly, and accurately the pure gospel as Paul and his colleagues gave it to us in the New Testament. And the kind of faithfulness which will be so labeled in heaven is humble loyalty to that which we have received.

But our religious heritage includes not only the gospel itself, but our unique methodology. We are part of a religious culture. Our hymnody, our altar, our tithing emphasis, our Thanksgiving and Easter offerings, our revival meetings and full-time evangelists, our central pulpit, our superintendency, our schools and colleges, our driving sense of mission, our organization, our ethical standards—all make up that very vital something which we may call our Nazarene heritage. Are we good stewards of this?

To crystallize every detail too rigidly is the first step toward fossilizing it. And again we have the talent buried in the ground. But the end result will be the same if we pursue a nervous policy of excessive revision. Let us preserve as good stewards those methods which together constitute our genius. There is a "Nazarene spirit": a tone in our services, a focus of emphasis, a distinctiveness in doctrine, a carefulness in holy living, a zeal in soul-seeking, a hilarity in giving, which if lost will leave us, like Samson, as weak as other men.

Our heritage of distinctives can be compared to Moses' rod. In and of itself it was nothing. But in Moses' hand used in simple obedience, it was the tool of God. Faithful stewardship included hanging on to that rod as Moses trudged down to Egypt, and stood before Pharaoh. As Nazarenes in the seventies, let us not throw away our rod.

On the other hand, let us not allow the rod to become an end in itself. When we begin to venerate the rod, we will soon find ourselves casting it presumptuously on the ground with nothing happening. In the end, what should have been passed on as a living heritage will be passed on merely as a family heirloom. To have Moses' rod without Moses' God and Moses' power will result by and by in the jealous guarding of the rod as a conversation piece. At the best it will be only a hallowed symbol of past glory. Therefore let us not allow our altar to become overly shiny; let us keep it stained with tears. Let us give the Upper Room priority over the Supper Room. Let us be fervently evangelistic. Only thus shall we enhance our heritage and make the seventies literally a **DECADE OF IMPACT**.

Nodding in Faith

Sometimes I find myself nodding approvingly, when listening to a sermon in a strange language, even when I do not understand what is said. My justification is my faith in the person who is speaking. Sometimes also God speaks to me in language which I do not understand—strange providences, inexplicable disappointments and frustrations. But because I know God, I am sure that what He is saying is right. Therefore I will nod even when I do not understand.

Decade of **IMPACT**

IMMEDIATE PERSONAL ACTION FOR CHRIST

How to Have One Million Nazarenes by 1980

By Russell Shalley*

WOULDn'T THAT BE "thinking big"? It would mean more than doubling our present membership in 10 years. But we have labored with our 1, 2, and 3 percent increases each year long enough. It's time we begin to think big.

It can be done! Yes, and without altering our rules, watering down our message, or enlarging our buildings. But too many of us are afraid to take the plunge. It is the plunge of faith and love.

This will be the close of my twenty-fifth year as a pastor—with all of my pastorates being within "a stone's throw" of my birthplace. They have all been enjoyable ones. My wife and I have never missed attending the annual preachers' meeting. We have attended conferences, assemblies, and conventions to receive inspiration and blessing. They have helped.

But a million by 1980 will take more than these things. This plunge of faith and love is the product of an over-worked word we call "passion."

There are many expressions this word has never learned to "pronounce"—words like "saturation

point," "overchurched," "can't be done," or "our standards are too high."

This experience called passion must begin at the top. By the top I mean the ordained elder in the Church of the Nazarene, regardless of his position. It is a passion that brings revival out of a series of meetings, creates evangelism through the Sunday school, and makes missions more than the General Budget.

If this passion would hit the ordained elder, it would be felt in the district assemblies, the missionary conventions, the Sunday school tours, and then get to where it would do the most good—the local church board. I am sure there are at least 2,000 Churches of the Nazarene right now that could promote the organization of another church in their city or surrounding area. We have become comfortable, and real passion is not comfortable.

A statement that came across my desk a few weeks ago has stirred my heart: "When man makes a move, then God makes a move." I am sure it would astound all of us at the power, blessing, and love that would immediately move into our churches

*Pastor, First Church, Marion, Ind.

if we could get on the move. Churches that are annually raising \$50 to \$100 thousand ought to be compelled by the general church to channel that money into the organization of new churches. Our leveling off the past 10 years stirs me because I have been a part of that lack of growth. What happens to the general church happens to me.

It is a passion that we must have. This is not a casual concern. This is not an interest in the lost, as such. It is more than an "interest." It is a drive, a consuming fire, a desperate march.

No greater programs come from any headquarters than those we local Nazarene ministers have been receiving for years. I have used them. I know they work; i.e., they work if we polish them up with prayer, real passion, and divine love.

I moan when I hear of small churches being closed. We are tell-

ing our youth that we'll have no place for them even if God does call them to preach. We don't kill our tiny, sick infants. And may God help us to get on our knees as ordained elders and pray until the fire burns again. Then stay there until the fire burns in our board meetings again. Then stay there until the Sunday school teachers receive the heavenly Pentecost.

We can have 1 million members by 1980 if Jesus tarries and we Nazarenes do some tarrying ourselves—tarrying before the Lord of Pentecost until passion becomes again our distinguishing feature.

We have said our distinctive doctrine is entire sanctification. This I believe; and if this is so, our distinguishing feature should be passion.

One million Nazarenes by 1980? A dream? Yes, yes, a dream—but one born of a passion, and one which passion can turn into reality.

An "expositional ministry" is much more than expository preaching

An Expositional Ministry

By Randolph Michael*

A FEW YEARS AGO loan companies employed a unique advertising gimmick: "If you have a number of debts, let us consolidate them so that you have only one payment to make." Too often in his pastoral efforts a minister feels that he must meet sev-

eral installments at the same time. Counseling is one payment, preaching another, Sunday school another, *ad infinitum*. If his "debts" could be consolidated, he would have less worry and fewer chances of missing a payment. Is such possible? Yes—with a perspective that mentally and spiritually unites the tasks of the ministry. All the responsibilities still remain,

*Student, Nazarene Theological Seminary, Kansas City. This essay won first place in the 1969-70 Seminary Essay Contest.

but a basis of operation, a particular thrust, relates each task to the other by connecting them with a central duty. This consolidation is accomplished by an expository approach to the ministry.

The term *expositional preaching* is a familiar one. Basically it means exposing the meaning of a particular biblical passage, which passage is usually a section of scripture. One way to arrange such a sermon is around one verse. In this manner, the verse (text) is exposed in the context and the context in the verse. An expositional ministry is an expansion of this method. Such a ministry is one whose meaning and motivation are centered in a central fact. The basis of an expositional ministry is the Incarnation itself: "No man has seen God at any time; the only begotten of God, who is in the bosom of the Father, He has explained Him" (John 1:18, NASB). Paul expands this fact: "So open your hearts to one another as Christ has opened his heart to you, and God will be glorified" (Rom. 15:7, Phillips). Jesus exposed God to us by (1) being made flesh and dwelling among us, and (2) opening His heart to us—in loving us, in teaching us, in dying and being raised from the dead for us. By these acts Jesus explained something of God to us.

The word *exposition* is derived from *expose*, which means "to lay open to view, to disclose, to bring to light." A synonym is *to explain*, which means "to make plain or understandable, to give the reason for, to show the relationships of," and implies a making plain what is not immediately obvious or entirely known. Exposition itself means "a setting forth of the meaning or purpose."* The Incarnation fulfilled each of these definitions as they relate to our knowing God. An expositional ministry is

based upon the verses cited above and practically employs the foregoing concepts as means to the end of proclaiming the Gospel so that sinners are saved, and the saved grow in grace.

The first facet of an expositional ministry is to expose the Word to the people. Persons are hungry for the food of God's Word. A Word-centered ministry is a nourishing ministry. To preach means to proclaim, and in New Testament times it meant the proclamation, not of man's opinions or ideas, but God's. God has addressed man. The account of this address is the Bible. Through expositional preaching God consistently and nourishingly confronts man anew. The result of exposing the Word to the people is that the people become Word-centered and Christ-centered, rather than pastor-centered. Pastors come and go but the Word of God abides forever.

The next facet of an expositional ministry is the exposure of the people to the Word. This must accompany the exposing of the Word to them. In love and care the pastor can create an atmosphere so that the people come to live openly in response to the truth which is exposed to them. They then begin the adventure of growing in Christ. Christ becomes the real Master of their lives—even their everyday lives. Exposure of the people to the Word and the Word to the people takes place in the scheduled services, but also in homes, at family altars, and in informal Bible study groups.

In an expositional ministry, the pastor honestly exposes himself to the Lord. The exposure means refreshment, but the refreshment may be accompanied by correction of plan and purification of motive. However, without such an accompaniment a minister tends to push his own plan under his own power rather than the Lord's.

*Webster's Seventh New Collegiate Dictionary (Springfield, Mass.: G. and C. Merriam Co., 1963).

plan in the Lord's power. This exposure must be open and honest, but it is not one-sided. The Lord exposes himself—His love, His plan, His mind—to the man who, without excuses or self-recommendation, waits and listens. The fruit of this exposure is a new self, new vision, and renewed motivation. This more Christlike pastor in fellowship with the people exposes his love and care. They, in turn, respond, and the pastor has chances to share the secret of honest communion with Christ. Treasures await the man who exposes himself to the Lord and allows the Lord, through the Word and quiet times, to expose himself to that man. Because of the warmth of the pastor's example, preaching, and the Bible study groups, the people are helped to expose themselves to one another. A new fellowship, one in and by the Spirit, is born and grows.

A pastor's counseling is also an expositional ministry. In his listening the pastor is confronted with a person who has problems or needs guidance. But Christ, in and through the pastor, listens too. The relationship between pastor and counselee is not a dialogue but a triologue. The pastor, through his concern and as his goal, exposes the counselee to Christ.

Another facet of a ministry of exposition is the laying open of the richness of words that may have become mundane and insipid to some people. The Good News is not a gospel of clichés. It is the freshest, most invigorating fact that has ever occurred. Religious language should not be used as filler, but neither should it be abandoned. It is time to cultivate the great truths that are denoted by some words whose connotations are threadbare. It is the privilege and responsibility of the pastor to plumb the depths of such words, to bring the glow back to them. A word study

helps expose them. A study of how, where, and when they are used in the Bible will restore their vitality. Relating them to the people's lives by example and illustration will help people live abundantly in Him.

An expositional ministry also includes witnessing—the exposing of others to Christ. When one has spent time with the Lord and His Word, when one has been exposed to the Lord himself, he then—and only then—really has anything to share that is redemptive. He is not simply promoting church or Sunday school. He is not merely working a plan. He knows Christ and shows Christ. He has “food” to give which nourishes, a heart to open that cares, and a love to share that warms and renews.

All the tasks of the ministry that are mentioned (there are many more that could have been suggested) are the concern of every pastor. The difference is that these tasks are not isolated responsibilities but are facets of one concern. When a pastor can see that all he does is to be regulated and motivated by exposure to Christ and of Christ, he no longer feels like an errand boy doing odd jobs. He knows he is involved in the greatest task in the universe. He knows that all he does is a facet of one responsibility.

No man has seen God, but Christ has exposed Him to us. Let us open ourselves, our hearts and minds, to each other as Christ has opened himself to us and God will be glorified.

A lukewarm Christian makes a good bench warmer, but a poor heart warmer.

* * *

God sees the heart, not the hand; the giver, not the gift; the love, not the label.

* * *

It is better to be a tither blessed than a hoarder distressed.

Have we computed the
high cost of fatigue?

The Stewardship of Energy

By William E. Stewart*

I HAVE HEARD a great deal about the stewardship of money and the stewardship of time. I have not heard so much, however, about the stewardship of energy. Yet physical energy and vitality are just as important as money and time, and can be just as abused. In fact, many people spend most of their money and much of their time trying to regain their lost health. Without energy we would be impotent in the work of God.

Many of us as ministers are guilty of being poor stewards of our energy. We overwork. We tire ourselves out over details. As a result of poor stewardship we are often dull, weary, and uninspired when we need most to be fresh and vital. For the good of our ministry as well as our own spiritual experience, we need to take a hard look at the stewardship of our energy.

Are we using our energy and health to the best advantage?

Are we squandering energy on details?

Are we borrowing from tomorrow's health to meet today's demands?

Are we giving the most important tasks the best of our strength?

Here are some areas where I found that I could improve my stewardship of energy.

I found that long, hectic Saturdays, with late nights and little rest, made me tired for Sunday. Since Sunday is the preacher's most important day, it seems poor stewardship of energy to arrive at church on Sunday morning weary from the wear and tear of yesterday's activities. I remember Dr. Andrew Blackwood said, in a special series of lectures, "The minister owes it to himself and to his people to have some hours on Saturday for rest and quietness." Too much of Sunday's energy is spent on Saturday night.

I found too that late nights made me too tired to pray effectively in the morning and made me sluggish and dreamy in my study hours. Some late nights are unavoidable, but some are avoidable. My grandfather used to tell me that one hour in the morning was worth two hours at night. I am beginning to believe him. Twice as much work could be done in the morning, with a much better spirit if we would quit work an hour earlier at night and give ourselves a little time to rest and read and then go to bed. I have never been able to do very much constructive work for the kingdom of God after ten o'clock at night. But some of my most important work in the mornings has been hampered because I was tired after a late night.

*Pastor, Prince Albert, Saskatchewan, Canada.

I have found that good stewardship of energy demands a day off each week. I remember telling a fellow pastor of my habit of taking one day off a week. He told me, in no uncertain terms, that he was too busy in the work of the Lord for such things, and if I was dedicated I would see that there was too much work to be done to spend precious time relaxing. We then sat down together and tallied up how many days off I had had in the year, and how many days in bed this dedicated but run-down brother had had because of his recurring flu, headaches, and stomachaches. To his surprise, he discovered that he had spent more time and money nursing his run-down constitution than I had spent on days off. Most people can do more in six days with one day off than they can do in seven without rest. It is good stewardship of energy to refresh our bodies with rest. Henry Ford estimated that he could have had his Model-A cars ready for the market six months earlier if he had not made his men work on a seven-day week. They made so many mistakes and functioned so poorly that they slowed down production.

I assume that the commandment, "Six days shalt thou labour, and do all thy work," applies to ministers as well. For ministers to function at half capacity because they will not take time to rest is bad stewardship of energy. To work with souls while we are out of sorts, and dull because of weariness, is poor stewardship of energy. To cut 10 or 15 years off the last part of our ministry because of overwork during the first part is poor stewardship of energy.

"When I am tired, I find it is easier for me to avoid the hard but often more important jobs, and spend my time at the less demanding but less important jobs. When I am tired I

am much more inclined to run about being pleasantly busy at message-boy chores. I feel much more inclined to undertake the real work of the ministry when I am rested and well. Good stewardship of energy demands that I give my best to the most important tasks.

Good stewardship demands that my family also have a share of my energy. There is nothing that will sap a minister's energy and enthusiasm quicker than a tense, problem-ridden family life. Yet all too often the answer to a child's plea of "Will you play with me tonight, Daddy?" is, "Not tonight, Son; I'm too tired." To be always too tired for our children, too weary to listen to our wives, too exhausted for family problems, is not only poor stewardship of energy; it is poor judgment and poor Christianity.

I have found also that my stewardship of energy had a big influence on my spiritual life. Laymen are not the only ones who are sometimes "too tired to pray." It is not only laymen who fall asleep while reading the Bible. It is so easy to neglect the spirit when we are tired in body. In fact when we are tired we don't seem to have much spirit. When we are tired it is hard to be enthusiastic. When we are tired it is easy to be depressed and discouraged. When we are tired we react too strongly and judge too quickly. "All work and no play" still makes Jack a dull boy—even if Jack happens to be a minister of the Gospel.

It is inevitable that a pastor will get tired. Men who work as long hours as many days a week at such a multiplicity of duties as pastors do are sure to get tired. Yet it is possible to so conserve our energy, by eliminating unnecessary activities and by disciplining our rest periods and by not

(Continued on page 45)

"The New Board"

By Tom Nees*

Dear Brethren:

For the next 12 months it will be our responsibility as the official church board to direct the business of the Knollwood Church of the Nazarene. Your election reflects the will of this congregation that you give to this local church the kind of direction needed to fulfill our responsibility in the kingdom of God. Your election is a vote of confidence in your judgment, a vote of trust in your dedication to Christ, and faith in your loyalty to the church.

We have been given one supreme charge—to see that our church is effective in winning and conserving as many souls to Christ in the shortest amount of time possible. We are to prove that an evangelistic, holiness church can effectively penetrate our suburban community and reach families with the Gospel. Every consideration before us this year must be discussed in the light of this purpose if we are to remain true to our task. We must disregard interests which may be legitimate but have no relation to our primary charge. We must take seriously our task and seek to implement such programs as will lead our people into significant areas of Christian service.

While we are charged with the business interests of the church, ours is not

ordinary business. Our business is to win souls. While we can learn from the methods and procedures of the business community, there will be times when we make decisions in the light of eternal investments after urgent prayer. Alvin J. Lindgrin in *Foundations for Purposeful Church Administration* writes: "... no other institution has the same purpose or mission as the church." This means that the administrative approach of business and public education cannot be transferred to the church. For example, the treasurer of the business firm may not make a good chairman of a church finance committee, since the goals of the church finance are not to cut expenses to the bone in order to "show a profit," but to deepen the stewardship commitment of church members and to provide funds generously to enable the church to minister effectively in all areas of need.

As we meet this year we shall learn a great deal about one another. Although given administrative responsibilities, we are a group of Christian men and women with deep loyalties to the church of which we are members. We will learn what others are thinking as ideas are exchanged and votes taken. But we will be aware also of feelings. The content of our meetings will include both ideas and feelings. We are interested not only in plans and pro-

*Pastor, Knollwood Church of the Nazarene, Dayton, Ohio.

grams, but the increase of love among men.

In the June 19, 1968, *Herald of Holiness*, Dr. Hugh C. Benner reflected upon his 16-year relationship as a member of the Board of General Superintendents. What would be the outstanding impression of such a board? Dr. Benner writes that it was not the great decisions affecting the church around the world nor the responsibility of supervising finances into the millions of dollars. "Rather it is something very simple, but very profoundly fundamental in the work of Christ and the church. It is the blessed and reassuring remembrance of six men kneeling."

Above everything else you remember from this church board, I pray you will be aware of a deep concern for God's

will to be done and the bond of love which makes us one. Prayer will not be used as a convenient way to call our meeting to order. Whatever success we enjoy, it will be the result of earnest prayer—for our church, for those with needs, for one another, for the lost around us, for our financial needs, for everything that concerns our sacred responsibility.

It has been said that Napoleon's men carried in their shirts, near their hearts, a map of the world. World conquest was their vision. It was theirs because it was their leader's.

Our Leader, Christ, said, "Go therefore and make disciples of all nations . . ." In our strategic area, in this crucial time, His victory can be ours as we share His vision.

The Mechanics of the Ministry

By Raymond C. Kratzer*

XIII. The Midweek Service

VITAL TO our whole church program is a well-attended and helpful midweek service. It is a sad commentary that many of the larger denominations have abandoned this service because of lack of interest and an indisposition to be bothered with a church meeting in the middle of the week. Consequently, the same apathy has resulted in the closing of the Sunday night service in many circles. Likewise, a great group of church

members find Easter and Christmas the only convenient times when they can attend the house of the Lord on Sunday morning. This decadence in our worship is appalling. We dare not let its corrosive influence invade our Zion. Consequently, we need to buttress the primary source of disintegration by strengthening the midweek service.

Someone has said that the Sunday morning attendance points up the popularity of the church in the eyes

*Superintendent, Northwest District.

of its constituents. The Sunday night attendance indicates the esteem in which the pastor is held by his people. The midweek service attendance shows the measure of one's love to God.

Lack of attendance at the midweek service may not always indicate a disinterest in such a service. On the contrary, it may be that the service itself has drivelled into such a humdrum, uninspirational meeting that many people fail to experience any pull to attend. Those who do come are present because of a dogged loyalty to the cause. Apathy is the order of the day because the pastor goes through the same old routine—two songs, prayer, another song, announcements, a Bible lesson, testimonies, benediction. Of course there are times when the Holy Spirit moves into the most potentially dull service and lifts it to the heavenlies until it wouldn't matter what the routine, everyone would say it was a great meeting.

There are differences of opinion as to the designation of the Wednesday night service. Many refer to it as the "prayer meeting." On the average, however, it is not a prayer meeting because of its varied program. And it would seem to me that it should not be considered in the same category as a prayer meeting in the strictest sense of the word. This designation may be one reason some folk are reluctant to come. To serve the largest dimension of our responsibility it would seem that to call it "The Midweek Service" would be more correct and more acceptable. The church should have a weekly prayer meeting at some other time; viz., on Saturday night, early Sunday morning, or a cottage prayer meeting. Some groups have an intercessors' group on Sunday night during the youth hour. Others have prayer cells in which two

or more get together at their convenience during the week for an hour of prayer. At these times prayer is the main exercise.

It would help us to ask ourselves the purpose of a midweek service. Any experienced Christian would hasten to say that it is a "must" to a growing spiritual life. The stretch from Sunday to Sunday is just too long to absent oneself from the house of the Lord and the fellowship with other Christians. There is a great tendency to sag in our Christian experience unless we have the lift of Christian worship in the middle of the week. As shepherds of the souls of men, we should be aware of the vital part this exercise plays in developing saints, and we should be alert to involve as many persons as possible in the program.

Much thought and preparation must go into the planning of a great service on Wednesday night. If such a meeting is thought of as something small and inconsequential, then it is a dying cause. Just because a "faithful few" attend does not indicate that it requires little preparation. Possibly the cause of such a meager crowd lies in the low value placed on the service by the pastor's unconscious attitude toward it. Likewise, although the pastor may feel strongly about this service and may even goad his people to attend, his lack of insight and performance may defeat the very cause he wishes to espouse. To have it in a basement room, or in some secondary place other than the main sanctuary, psychologically places it in an inferior position.

Here are some suggestions that might be helpful in lifting the midweek service to a place of growing interest and spiritual contribution to more people. Variety is the watchword! Each number indicates a service combination for one week. Cre-

ative thinking can develop many other plans for unique services that will glorify God and help a growing number of people.

Service Number I

1. Opening song
2. Ask for five short testimonies.
3. Second song, standing. While standing, call on three persons to give "sentence prayers." Just one sentence for some particular thing. Young people could be involved in this, or some timid soul.
4. Announcements and offering
5. Special song. A child could be used, even for an instrumental number. Perhaps some saint who doesn't sing well enough for the Sunday services could be used.
6. Scripture lesson read by a teenager. Ask him ahead of time, so that he can practice it and do it well. Have him read it to you first and correct his mistakes in Bible names, etc.
7. Devotional talk by pastor—10 or 15 minutes
8. Prayer—kneeling. Call on one person to pray. (On the average avoid asking for two or three volunteer prayers while they are on their knees in the midweek service. Too many times this results in the same persons praying each week, and often some of them just mumble and can hardly be heard. And if you should examine the content of their prayers you would discover they had mixed up their private prayers or family prayers with the public prayer.)
9. Ask for five minutes of testimonies. Watch your time and cut it off.
10. Closing song while standing
11. Benediction

Service Number II

1. Stand for prayer and call on one person to lead the prayer.

2. Announce theme for a series of midweek services, as for instance, "Faith." You could use *The Dynamic of Faith*, by A. Padget Wilkes, for resource material.

3. Congregational song: "Living by Faith"

4. Ask for five people to quote a Bible verse on faith.
5. Special music
6. Announcements and offering
7. Devotional talk by pastor
8. Chorus time interspersed by testimonies
9. Prayer—kneeling. Call on one person.
10. Closing song
11. Benediction

Service Number III

(Candlelight Service)

1. Congregational singing: "The Light of the World Is Jesus"
2. Prayer chorus while standing. Ask for three sentence prayers. Name the persons.
3. Scripture lesson by a teen-ager—Matt. 5:1-16
4. Announcements and offertory
5. Special song
6. Prayer requests and then prayer while kneeling, with one person leading
7. Chorus; and ask for five testimonies.
8. Devotional talk on "Jesus, the Light of the World"
9. Candlelight service follows:

Purchase sufficient finger-size candles for everyone present. These are about four inches long and a bit larger than a lead pencil in diameter. Have a large candle on a table in front of the pulpit. Have four persons, perhaps teenage girls, to serve as ushers. Call them

(Continued on page 45)



The following letters were addressed to the editors of the "Nazarene Preacher" and the "Herald of Holiness." With slight abridgment and even less editing, they are published without comment. None is needed.—EDITOR.

DEAR EDITOR:

We have a problem in our church. We have never had this kind of trouble before with any other Nazarene pastor. I came here from a large church and used to having things done the way they should be, and this thing sure is disgusting to me. When the offering is taken the pastor never sits down, just stands there at the pulpit and reads over his sermon, or reads his announcements, and the organist can never get through an offertory—has to quit as soon as the ushers take the money into the office. Too, he publishes all the announcements in the bulletin, but yet stands up and reads every word of it. You'd think people couldn't read. I thought the purpose of the bulletin was to save time; of course if there is something special that should be emphasized, that would be okay, but it is the same thing every Sunday.

And he doesn't train his ushers either; he just calls for the ushers to come, and they get up all over the house wherever they are and start coming one at a time;

no two ever get there at one time, and they never get together and march down the aisle. I don't know what your attitude is about this, but this is the first Nazarene church—or any other—that I've ever been to that does things like this. I don't see anything wrong with having things done decent and in order.

Don't the Nazarenes have an etiquette book that tells their preachers what to do and not to do? If you haven't, you'd better get one.

Respectfully,

DEAR EDITOR:

Our pastor has such a strong odor of perspiration it is very uncomfortable to be in his presence. The climate is hot and humid. Please do not laugh at this question—it is very serious. In this instance it could cause a slowdown in the work of the Kingdom.

Sincerely in His service,

DEAR EDITOR:

We have Nazarene brethren in our church who are ordained elders and who preach behind the sacred desk in revivals and other church services. They are trying to sell or get our Nazarene people and friends to either invest in their product or purchase it. Some represent different stock firms of various sorts. Others deal in soups, coffee, china, and many other products. I am of the opinion that they are using their influence to sell their product to our people. I know of folk who are still paying on these investments and have no interest in the Church of the Nazarene because of it.

My question is: Can't some of our leaders do something about our churchmen who are guilty of this endeavor? The Word of God says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I believe God will supply

our needs if we will be honest and obedient to Him.

Yours in Christ,

Dear Editor:

What can be done about our pastor's wife and children chewing gum in church? Our pastor also chews gum in church when not in the pulpit. As a result of this example, now a number of members who didn't chew gum in church before are following their example. Our pews are getting gum-stuck.

Sincerely,

DEAR EDITOR:

You no doubt receive some naive letters. Perhaps this is one.

In reading the *Nazarene Preacher*, I find you write on some very interesting subjects such as halitosis, BO, an article on OTC (over the calf, please). I would like to suggest one on this subject: "General Superintendents Like to Sing Too!"

My thoughts were turned in this direction at the dedication of a new sanctuary recently. At the arranged hour for the service to begin, the general superintendent arrived promptly and was part of the delegation of dignitaries who marched to the newly installed pulpit seat. When the hymn was announced I noticed that he joined in the singing only on the more familiar part of the hymn. With the other dignitaries, he sat without the simple provision of a hymnal.

I have noticed this in other services where pulpit furniture is provided for visiting speakers and no arrangement is made to provide hymnals.

Whatever may be the cause, I feel our brethren should be reminded of this oversight. Perhaps they should be told that "General Superintendents Like to Sing Too!"

Sincerely,

Practical Points

that make a difference

"It was smart, but . . ."

Dear Son:

The initial pastoral vote in our church was not very good. In fact, there were many in the congregation who were not ready to vote for any man. However the call was made and accepted.

I watched with a great deal of interest how our new young pastor would handle the situation. Evidently, he thought he was in the will of the Lord regardless of the vote—and as typical laymen we watched and waited.

The story came out much later. Do you know what that young man did? Unbeknowns to any of the congregation he came to the city the week before his first Sunday and called all through the vicinity of the church.

On his first Sunday, there were three new families to introduce in the services, one of which the pastor won to Christ and the church the first day he served as our pastor—and won our hearts as well!

Well, you can guess the rest. We decided that if he were that capable and dedicated, we had better climb aboard the "train" and that we did!

Wise—of course it was wise. Smart—of course it was smart. But there was something else as well. He convinced us in one day that he was the man for our church. The next pastoral vote was unanimous.

Love,
Dad

The Calamity of Surrendered Credentials

Anonymous

I accompanied my district superintendent today as an elder to witness the request for the credentials of another elder whose life and conduct demanded such a request. I prayed for this man of God as he performed one of the most difficult duties of his office.

The atmosphere became heavy as the nature of our visit was disclosed. Words were few. Just enough to open the subject. The formal letter—read silently in our presence. Embarrassed, speechless departure.

In the hours following this event I have tried to imagine all the possibilities that would lead to the necessity of such a meeting. Environmental background? Patterns of living prior to conversion? Unresponsive companion? Unmet psychological needs so acute as to seek fulfillment unlawfully?

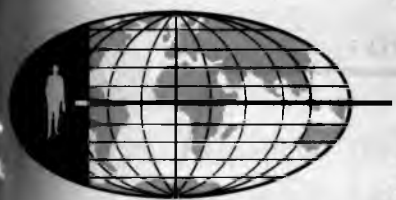
The list of excuses might be endless, but do these or other reasons justify immoral conduct on the part of an elder in the Church of the Nazarene?

The answer is quite obvious. For God, who called us, is certainly aware of all the circumstances that are to be encountered in the ministry, and His promise still is, "My grace is sufficient for thee: for my strength is made perfect in weakness." Keeping-power so freely offered, if not appropriated, must of necessity be refused. To refuse God's offer of strength and grace is to commit spiritual suicide.

When one ceases to depend upon God's keeping power, the door is thrown wide for the forces of evil to enter. The enemy drops an idea here, a suggestion there; and at the moment the will submits to the suggestion, disaster has set in. The Word abounds with exhortations, warnings, and promises which if heeded will insure proper defense and security at all times and in every situation. Paul writes, "Finally, brethren, whatsoever things are just . . . pure . . . lovely . . . if there be any virtue . . . think on these things" (Phil. 4:8). "Think on these things," is Paul's exhortation. Satan never gains entrance to the heart without first securing control of the mind.

The promise of pleasure might sound pleasing to the ego, but the pleasure of sin is fleeting. The road out may offer a few moments of thrills, but the road back, as many have witnessed, is fraught with gall and bitterness.

Brethren, we have a high and holy calling. May we by the grace of God honor it.



The

PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. B. Edgar Johnson, Editor

CHURCH SCHOOLS

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➡ 5% gain in enrollment

➡ 5% gain in attendance

➡ A number equal to 5% of attendance received by profession of faith

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1971 . . .



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- May 31—June 4 Lake of the Ozarks
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Southern Baptist Conference Center
- June 21-25
28—July 2 . . . In the Smokies
Lake Junaluska, Asheville, N.C.
United Methodist Conference Center
- July 12-16
19-23 In the Rockies
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Grounds
Colorado Springs, Colo.
- July 26-30 In the Northwest
Northwest Nazarene College
Nampa, Idaho

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of 4	28.00
of 5	32.00
of 6	34.00

Includes children 18 and under.

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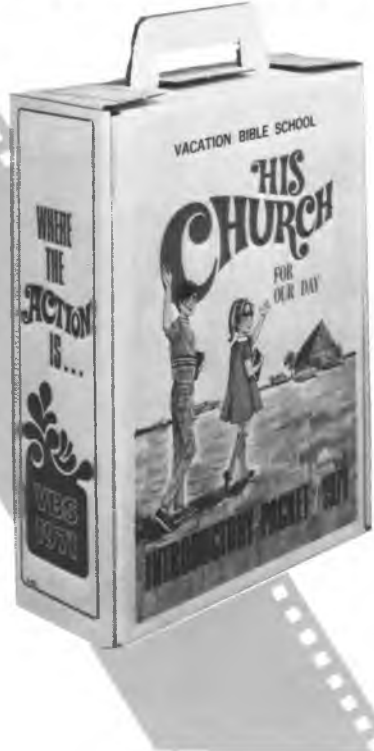
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_____	V-471 Introductory Packet	\$5.95
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_____	V-4471 Junior Teaching Aid Packet*	\$1.95
_____	V-5571 Young Teen Teaching Aid Packet*	\$1.95
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_____	(CST handbook—6 or more, 10 percent discount)	
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Add 3 percent for postage and handling.
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Inventory

• • • what
the Department of Ministerial Benevolence

RETIREMENT

1. SOCIAL SECURITY—At the present time virtually all ministers are required by law to participate in Social Security and to pay quarterly premiums on ministerial earnings. Thus, a minister may receive monthly Social Security benefits ranging from a minimum of \$96.00 to a maximum of \$298.50 for a couple or \$64.00 to \$199 for an individual. This assistance provides a good basic retirement income.

2a. MONTHLY BENEVOLENCE ASSISTANCE—A Nazarene minister who qualifies can receive monthly Benevolence Assistance depending on his years of service in the Church of the Nazarene and his total income from all sources. A retired ministerial couple could receive a supplement from NMBF to bring their monthly income up to a maximum of \$250 from all sources, including Benevolence benefits. A single minister could receive a maximum of \$175 from all sources, while a widow may receive a maximum of \$160 from all sources, including Benevolence benefits. Last year approximately 750 retired ministers and widows received regular monthly assistance from the Department.

INSURANCE

1. LIFE INSURANCE—All eligible ministers who earn at least \$400 net annually from the ministry and pay Social Security on the same are provided \$1,000 group term life insurance by the Department of Ministerial Benevolence through the Board of Pensions.

2. DOUBLE COVERAGE LIFE INSURANCE—Ministers who are covered by the basic life insurance (\$1,000) have double coverage if they are members of districts that paid at least 90 percent of their NMBF apportionment for the assembly year.

3. SUPPLEMENTAL LIFE INSURANCE—Ministers who are eligible for the basic (\$1,000) life insurance are also given opportunity at the time they initially enroll to purchase supplemental life coverage on themselves and also on their families if they so desire. This is group term life insurance at a minimum cost.



BENEVOLENCE

1. EMERGENCY MINISTRY—The Department of Ministerial Benevolence may grant assistance to cover emergency medical expenses not covered by insurance.

2. FUNERAL ASSISTANCE—The Department of Ministerial Benevolence provides a \$1,000 insurance policy for the beneficiary of a deceased minister. The Department of Ministerial Benevolence and Board of Pensions may supplement this to bring the total amount to \$2,000.

3. CHRISTMAS GIFT—The Department of Ministerial Benevolence sends a gift to the beneficiary of the Benevolence Roll. The gift is based on the NMBF budgets of the year.

4. BIRTHDAYS—Each minister and his or her spouse receive a birthday card from the Department of Ministerial Benevolence to keep close ties with the ministry and to celebrate the freedom of themselves.

5. FIFTIETH ANNIVERSARY—The Department of Ministerial Benevolence sends a gift guest book to the minister and his or her spouse to celebrate a sixtieth anniversary.

al and retirement provisions do I have through Board of Pensions?

b. **NEW "BASIC" PENSION**—The general church is now ready to initiate a "Basic" Pension Program which would entitle a retired Nazarene elder to receive \$2.00 per month for each year of full-time active service in the church. He must have a minimum of 20 years, and credit would be awarded up to a maximum of 40 years of service. A widow of a retired elder would receive 60 percent of the amount due her deceased husband. The "Basic" Pension would not be determined by income from any other source.

3. **NAZARENE RETIREMENT PROGRAM** (tax-sheltered annuity)—This program is a supplemental retirement program whereby a local church may purchase an annuity for its employee (the pastor). Money paid into the annuity would accumulate interest and dividends and provide a guaranteed retirement income as well as provide a substantial tax savings at the time it was being purchased. Money received from this source would *not* detract from *any* income a retired minister could receive from Social Security, monthly Benevolence Assistance, or "Basic" Pension. Already more than \$½ million has been invested in this program.

E BENEFITS

STANCE—The Department ministers' families for excessive ance or Medicare.

ance may be granted to the widow not covered by the Department of Ministerial present authorization allows the at paid by Social Security to

each year the Department of tmas check to each member es from the Department. The make this possible.

the Benevolence Roll and his d gifts from the Department he church" who have given so

ST BOOK—The Department he Roll who celebrate a fiftieth gnition is given to those who

THE CHURCH is able to provide all of this because the local churches support the Benevolence program with the payment of their NMBF budget. It is entirely a matter of team effort.

For further information regarding any of these programs, write:

Dean Wessels, Executive Secretary
DEPARTMENT OF MINISTERIAL BENEVOLENCE
and BOARD OF PENSIONS

6401 The Paseo

Kansas City, Mo. 64131

WORLD DAY OF PRAYER

FRIDAY—MARCH 5



1. PLAN NOW TO MAKE
MARCH 5 A SIGNIFICANT

DAY OF PRAYER

IN YOUR CHURCH

2. COOPERATE WITH COMMUNITY
OBSERVANCE IF POSSIBLE

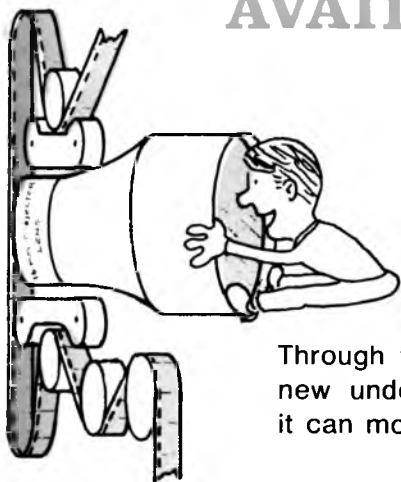
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NAZARENE PUBLISHING HOUSE

KANSAS CITY

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READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!

Advertising the Church—

NAZARENE PASTORS are alert to the value of paid newspaper space. The majority use display advertising to announce special events and to invite readers to attend dedications and revival campaigns.

Many pastors also use newspaper advertisements as an important tool in community relations.

Some on Church Page

Some pastors employ some type of a "standing" display advertisement, so called because the copy remains virtually unchanged from week to week.

Occasionally a Nazarene pastor will take extra space for a newspaper "broadside."

The First Church of the Nazarene in Boise, Idaho, took a full page in the *Boise, Idaho, Statesman* to focus attention on the start of "Perspective," a color television series, on a local channel there.

Cross Is Featured

The page was an attractive presentation of what a great Nazarene church had to offer its community.

The words, "Growing with Boise," appeared near the top of the page. At the top left was a picture of the tower of the church, which bears a cross illuminated at night. Under the illustration were these words:

"There's room at the Cross for you!

"A lovely and meaningful chorus bears this title. We sing it often, as do many churches. The tower that rises above our church 'lifts the Cross' that is an inspirational landmark to many hundreds who travel the nearby Freeway daily.

"For those who worship with us, the Cross speaks in a special way, remind-

ing us that He died for us . . . and we should live for Him.

"There is room for your family in our church, in our fellowship, and in our ministry."

The page presented pictures of the church building and the auditorium inside, and this additional message:

"The First Nazarene

"They called Him 'The Nazarene' because He was from Nazareth—Jesus, the Nazarene.

"When a new church was formed in 1895 in Los Angeles, the name was suggested by a university president.

"In its beliefs, the Church of the Nazarene shares the mainstream of beliefs with Evangelical Protestantism.

"We are most often compared to early Methodists, but persons of many backgrounds find a home with us.

"You will find no strange doctrine among us, nor practices. . . . just warm-hearted services and middle-of-the-road Christians.

"You will feel at home when you come!"

Rev. Robert (Bob) Hempel, pastor, and his youth pastor, Rev. Douglas (Doug) Bolles, won the congratulations of many for this effective message.

At the bottom of the page were listed the names of 17 business establishments that contributed to make the large advertisement possible.

The major part of the copy in the advertisement appears in this article, so that pastors may use it or adapt it to their own purposes.

O. JOE OLSON



PROVIDES MORE DISCUSSION STARTERS

An expanded section of helps for young adult discussion groups has been added to *ETC.* Starting with the April issue, *ETC.* will give program leaders assistance in introducing the material, reviewing the articles, utilizing group dynamic methods for fostering discussion. *ETC.* is your best tool for young adults.

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July 26-30	In the Northwest Northwest Nazarene College Nampa, Idaho

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of 4	28.00
of 5	32.00
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Includes children 18 and under.
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Communion Cover*	E-501A	E-501AB	9.00
Communion Base	E-502A	E-502AB	7.25
Bread Plate Cover*	E-503A	E-503AB	6.50
Bread Plate (Stacking)	E-504A	E-504AB	8.75
Bread Plate	E-505A	E-505AB	5.25

*Covers supplied with crosses unless knobs specified.

GIRAZ—clear, rounded inside, heavy bottoms.

E-66 1 1/8 inches high 12 for \$1.10

E-44 1 1/4 inches high 12 for \$1.10

E-164 1 1/4 inches high (DISPOSABLE) 1,000 for \$9.95

COMMUNION BREAD—Thin, unleavened sections. Four-ounce box serves 1,000 or more. 5/8 x 1 1/2. Polyethylene inner container helps hold freshness between uses.

U-185

Box, \$1.65

FLAT—Unbreakable, lightweight,

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Our Heritage—Tradition AND Experience

MY RELIGIOUS HERITAGE has been a good one—I am a second-generation Christian and a second-generation Nazarene. Many of you can claim this good heritage back to the third or fourth generation.

Our distinctive doctrine is our belief in the indwelling of the Holy Spirit, or entire sanctification as we call it. When I was growing up, this was preached and demonstrated in lives until my conviction for this experience of grace was even greater (if possible) than my conviction for regeneration. I hungered so after holiness of heart that for a time I was what might be called a "chronic" seeker. I would hold my breath until the pastor took his text, and if it were not on holiness, I breathed relief. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled." My desire became so intense that I finally came to the place where I said, "I'll never eat another meal until I find a satisfying experience of heart cleansing!" I was desperate and did persist until I prayed through. Since that time I would rather hear a sermon on some phase of life in the Spirit than any other.

We live in a day of pressures and prosperity. In such times shallowness is so easy and depth so difficult. Many share a concern that our youth and our new members know the full reality, power, and deep relationship that is pos-

sible with God. Someone remarked concerning members of one of our great churches, "They have all the traditions of our church fathers, but none of the grace."

Churches are made up of individuals, and although heritage is important, we must remember that "God has no grandchildren." Each has to become a child of God himself.

Several months ago our church was privileged to be ignited by the fires that broke out in Asbury College and spread to many of our own colleges and churches. We saw two to three hundred persons seek God on one Sunday—confessing and renewing vows—a true Pentecost! The testimonies of the Spirit-filled college students who were instruments to precipitate this were vibrant, and one knew they had experienced God in power. But one thing troubled me about their testimonies. A number of them went something like this: "I've been saved and sanctified several years, but I was never really dedicated to God before . . ." "I have been saved since childhood and sanctified two years ago, but just wasn't willing for God's complete will in my life before . . ." Others, including some of our own people and some seminarians, testified this way also. They were sincere and honest, and so thrilled with the divine encounter. The part that troubled me was that so many had claimed to be sanctified before, and

yet they seemed to have no knowledge of the nature of this experience. Sanctification—without dedication? Sanctification—without really wanting the perfect will of God? Sanctification—without carnality cleansed?

Surely this is not all their fault. Somewhere parents, Sunday school teachers, preachers, or college professors must have failed to communicate (or demonstrate) the true meaning of the work of the Holy Spirit.

Why this failure? I don't know the answer altogether. But I do believe that as individuals we may fail in our personal devotional life and growth. Nearly all who acknowledge that they have slipped back into indifference or unreality in spiritual things also confess that it began with neglect of the daily quiet time, or devotional period in which they develop a genuine *relationship* with the Lord. One young man tearfully asked me, when his home broke up, "Why is it that Nazarenes used to pray and fast and hold on until their children were saved, but now it seems so easy to walk afar off?" It is true that much prayer on the part of God's people produces deep conviction (in both the unsaved and the unsanctified) which results in definite, transforming experiences. But little prayer produces little conviction, which results in shallow experiences. And no prayer . . .

Search your heart along with me. Although I have had a wonderful heritage, I realize that I am now the "heritage" of the young generation. In thinking about this, a story from my childhood came vividly to my mind:

This is a story from Wales of a beautiful black mare named Black Diamond. Because of an injury she had to be put out to pasture for a time. One day a stranger came to look at Black Diamond and decided he could use her for his purpose and purchased her. She was tied to the back of a wagon and taken through the country to a black and ugly area where there were immense chimneys and wooden huts and piles of black coal. As the new owner untied her he said, "Take your last look at the sun, old girl!" And then he slipped a blind-

fold over her eyes and led her onto an elevator platform and she felt herself being lowered down, down, down deep into the earth. When the bandage was taken off her eyes, she found herself in a perfectly black world which was without grass or sky. She could scarcely breathe. But as her eyes got used to this underworld she saw that there were great, black tunnels with lamps hung on the walls, and men moved about carrying lanterns.

She was taken to a stall where there were other horses. For the remainder of her life she pulled coal trucks through the black mine tunnels, and she scarcely noticed that she was going gradually, gradually blind.

Some time later she foaled, and the miners named the new colt Little Diamond. As the story goes, Black Diamond used to tell this little black baby all about the wonderful world above the coal mine. She described to him this other world where there was green grass, clean, pure air, blue skies, and fleecy clouds, where flowers bloomed and birds sang. Little Diamond loved hearing these stories, but of course he didn't believe them, for he knew that they were just fairy stories and there could be no such world. *And years afterwards, even Black Diamond herself came to think that the green earth, where she had spent so many delightful days, must be only a dream.*

The implication frightens me. We can talk about the days when God transformed so miraculously our lives from sin, instantly delivered from binding habits, healed the sick, and came in power and demonstration in our services. Our children love to hear, but they cannot believe unless they can live in the light of this spiritual realm. It's so difficult, when one is born in the dark and lives in the dark, to believe that just a little way above there is a world bathed in sunshine and light.

If our generation does not experience the Holy Spirit in His sanctifying power, the next generation may not even experience regeneration.

God help us to have not only the tradition but the "grace" of our heritage.

IN THE STUDY

SERMON OF THE MONTH

Stewardship Is Total Commitment

By Jerry W. McCant*

There used to be a popular radio program called "Double or Nothing." A contestant was given a number of dollars and then asked a question. If he gave the correct answer, his amount of money was doubled. An incorrect answer meant he lost everything. It was "Double or Nothing." True stewardship is even more daring—it is all or nothing.

Enough has been said about the stewardship of time, talents, and treasures. What is needed now is a motive for stewardship. Rightly understood, stewardship is a relationship between a man and his God. It is a philosophy and way of life.

Everything belongs to God

How easy to say everything belongs to God! Practically, it is not so easy to believe. Our status symbols and neurotic success syndrome make it harder to accept. Like the rich fool in the New Testament, we are quite adept at the use of "I" and "my." Possessive personal pronouns are easy to use in a democratic society. Working hard to achieve, we naturally feel possessive.

Abraham called God "the possessor of heaven and earth" (Gen. 14:22). God holds the deed to the entire universe! He is the absolute and unrivaled Owner of every-

thing. Our language of personal ownership is purely a device of convenience. The truth is that God is the sole Owner of the universe. Paul asks, "What do you have that God has not given you?" (I Cor. 4:7, LL) That question punctures our pride of possessions.

Acknowledgment of God's ownership is where a motive for stewardship begins. The fundamental doctrine of the whole Bible is the sovereignty of God. His right to rule derives from His ownership of the world He created. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

Plainly He says, "Every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). The forests, hills, and the gold in the hills are also His! Until we accept the absolute ownership of God, there can be no meaningful discussion of stewardship. You cannot give Him anything; it is already His. He is not an object of charity! Everything belongs to Him, and He requires you to "give account of thy stewardship" (Luke 16:2).

It begins in the heart!

A gentleman recently handed the writer a \$10.00 check for the revival. Self-assuredly he drawled, "We do need to 'beef up' our stewardship a little." What a misconception of stewardship! His frame of reference re-

*Pastor, Graham, N.C.

stricted stewardship to money.

Stewardship even includes more than paying your tithe. In reality, it demands 100 percent. It is nothing short of total commitment. Literally, it is all or nothing. Total consecration of yourself is included. You have started to understand its meaning when you present yourself a living sacrifice. Consecration is the foundation stone of stewardship.

It is easier to give time, talents, and treasures than to give yourself. Right here many fail in stewardship. It was at this point that the rich young ruler stumbled out of the race. What God really wants is YOU! You do not qualify for stewardship until you are totally committed to God.

The most meaningful approach to stewardship is within the context of holiness. Total commitment is the first step in both holiness and stewardship. The sanctified person can live with an eye single to the glory of God. Self-life ceases and Christ becomes the supreme Motivator in his life. Only the wholly sanctified are in a position to be Christian stewards.

Life is a whole; it is one piece of fabric. It must be lived that way. Bifurcating your life into religious and secular divisions is not justifiable. Everything fits together and forms one picture. Stewardship involves the whole life. It is a full-time job.

Stewardship is a matter of the heart, not the pocketbook! The only existing basis for stewardship is total commitment. The heart is the starting place. When the life is consecrated wholly to God, the pocketbook is easily within reach! Then it is given cheerfully. The secret is that stewardship began in the heart and is motivated by love. This kind of stewardship does not find it hard to go beyond the tithe. It is based on love instead of law!

The meaning of stewardship

Stewardship is the management of someone else's household affairs. A steward, then, is the manager. All the property belongs to the owner. The steward manages his affairs and reports to him on his stewardship. Faithfulness is God's main requirement for stewards. You are a manager of God's affairs and you are responsible to Him for your stewardship.

Everything you "possess" is a sacred trust. That includes your material possessions as well as your talents, abilities, and potentialities. You do not and cannot own anything! God has entrusted you with some of

His possessions. Do not be satisfied unless God is glorified with your use of His possessions.

The big question, then, is: Does your life glorify God? You are created to bring glory to Him. Stewardship means investing wisely the trust He has given you. He will expect that your investment will reap dividends. Some profits are expected. Refusing to invest your capital is not the way to satisfy your stewardship obligations. Since all of life is stewardship, it means investing your life for God. Such an invested life will reap dividends for the Master. It will be a sweet fragrance to Him.

A life of stewardship begins with surrender to God. That surrender will include you, all your possessions and all your activities. Do not try to surrender one without the other. They all belong in the same package. Withholding one item means the commitment is less than total.

Stewardship is TOTAL COMMITMENT. A stewardship motivated by total commitment is a life to be lived. The whole life is lived to the glory of God. Everything in life comes under divine jurisdiction. Thus stewardship is a way of life. It is God's way of life for you.

Another stewardship message—

Time-Card Stewardship

By James R. Spruce*

This is the alarm-clock generation. We are worshippers of time. And one of our greatest perils in this time-oriented age is to reason that we may be time-card stewards. This philosophy suggests that you may clock in or clock out when it is time to be a steward of God. Little faithfulness is involved. This light view of time holds that you may be spiritual, or go to church, or pay your tithe, only when it is convenient. A time-card steward believes in stewardship, but only when it is expedient! He reasons that time belongs to him, and

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therefore he serves God on a part-time basis.

Time-card stewards make poor stewards because they are not faithful in using all of their time for God. And Paul reminds us, "It is required in stewards, that a man be found faithful" (I Cor. 4:2). If a man belongs to God, it follows that all of his time belongs to God. There is no halfway service, no part-time labor for the Lord. And unless God can have all of your time, He cannot use any of it!

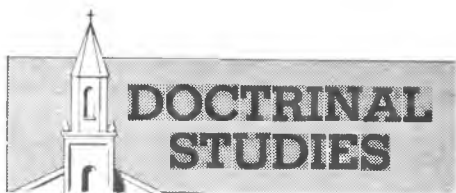
Wise stewardship of time is a Christian imperative. It is needed in the disciplined life and it is biblically authenticated. The writer of Ecclesiastes states, "To every thing there is a season, and time to every purpose under the heaven" (3:1). The wise steward uses his time appropriately. God is the Owner. You are the steward. God owns time and eternity and is loaning you the time of your life! To squander it as you please is sinful! To use it for His glory is rewarding!

God cannot use time-card stewards. As with money or talents, all of a steward's time is the Lord's. The Psalmist wrote, "My times are in thy hand" (31:15). Are your times in God's hand? Or are you keeping a time card, desiring to stay in your hands rather than His? You may want to pay your tithe to God. You may want to let God control your talents and your home. But what about your time? Does He control that too? Does He control your Saturday nights? Does He own your Sunday afternoons? Does God use you for His glory on your coffee break? He wants all of your time—your spare time, your work time, your rest time, your meal time, your prayer time, your study time.

Are you a wise steward of His time? He does not expect you to spend all of your time in prayer and meditation with Him, but He certainly expects some of your private hours each week. Do you take time for God? He is giving you time right now.

A wise steward owns no time card. He has given it to God. Poor stewardship of time leads to wasted living, shattered personalities, untapped potential. But wise stewardship of time leads to fruitful service, disciplined living.

The earmark of Christian stewardship of time is to own no time card. If you have not already done so, give God the time card that bears your name! Then you may say with the Psalmist, "My times are in thy hand."



By Ross E. Price*

St. Paul's Greek on the Colossian Passage About the Old Man

(Article 13 in a series)

The figure of a change of dress to express a change of character is very frequent and obvious in the Scriptures. In the Psalms we are exhorted to worship the Lord in holy attire (Ps. 29:2; 96:9). In Zechariah's vision of the priest Joshua clothed in filthy garments, the order came to strip those filthy garments from him and clothe him with the clean, new priestly garments (Zech. 3:1-5). Here the declaration is: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel" (3:4b, ASV). Christ referred to the wedding garment for the guests at the marriage feast (Matt. 22:11-14). And in the story of the prodigal's return the servants are ordered by the father to strip off the filthy rags of the swine troughs and to clothe him with the best robe (Luke 15:22). So now, Paul speaks of one's being clothed with the *new man*, having stripped off the old man. Our passage is Col. 3:9-10; and the apostle's Greek can be translated: "Do not be lying unto one another, having stripped off and put away the old man with his practices, and having put on the new (man) which is ever being renewed unto (sure and certain) knowledge according to the image of the one having created him."

First, we have the negative particle *mē* used in a prohibition with the present middle imperative, second person plural of *pseudomai*. The present tense would indicate that they are not to make a habit or practice of lying to one another. Character and practice must conform to profession. And St. Paul's choice of *mē*, rather

*Superintendent, Rocky Mountain District.

than the stronger negative particle *ou*, indicates that he does not believe that lying does exist among them since they have stripped off the old man. It also points out this incongruity for those who profess to have done so. *Pseudomai* is the middle voice form of the verb *pseudo*, "to speak falsely, to lie to any one, to deceive."

Eis allēlous is the indifferent general preposition of direction, *eis*, followed by the reciprocal pronoun, *allēlous*, in the accusative masculine plural, as the object of the preposition. "Unto one another," is a good translation.

The next word is a triple Greek compound, probably coined by the apostle himself. *Apekδusamenoi* is compounded from the Greek prepositions *apo*, meaning "off, or away from," and *ek*, meaning "out of, from within," coupled with the verb *duo* (sometimes spelled *duno*), used here in the form of the aorist middle participle, nominative masculine plural. Its basic classical meaning is "to go into, to enter, to go under, be plunged into, or sink in." In the future and aorist tenses it takes on a causative sense and means "to put clothes on another"; and in the middle voice it carries the idea of "putting clothes on oneself." The Greek preposition, *apo*, has the perfective sense of "wholly," which, coupled with *ekduō*, "to go out from" or "to take off, strip, or un-clothe," gives us, in its aoristic and participial form, the concept of "having stripped clean off and out from," and having done it once and for all.

J. B. Lightfoot, of Cambridge, wrote of it as it appears in Col. 2:15 as follows:

"This word appears not to occur at all before St. Paul, and rarely if ever after his time, except in writers who may be supposed to have his language before them . . . Thus the occurrence . . . here and in 3:9 . . . is remarkable; and the choice of an unusual, if not wholly new, word must have been prompted by the desire to emphasize the completeness of the action."¹

He then notes the common interpretation of the term by the Greek fathers to mean "having stripped off and put away." Hence we are to understand that the apostle is contending that the old man is to be stripped off and put away once for all.

Ton palaion anthrōpon (the old man) is the accusative singular masculine of the definite article ("the") plus the adjective for "old," in the same case number and gender, standing in the attributive position between the article and the noun for "man" (in the same grammatical form) as the object of the verb we have just discussed. In

previous articles we have quite carefully spelled out the meaning of this phrase.

Sun tais praxessin autou is the preposition *sun*, "together with," and the articular noun for "practices" in the associative dative case, plus the form for the third personal pronoun of possession, *autou*, in the genitive case. (The third person personal pronoun is expressed by the intensive pronoun *autos*.) Literally, "with the practices of him," hence, "with his deeds."

To this point the apostle has given us the negative side of the Christian victory over the "old man." He turns now to tell us what the sanctified "put on." With this our next article will be concerned.

¹J. B. Lightfoot, *Commentary on Colossians* (Macmillan), p. 255.

²*Ibid.*, p. 256.

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 1:8-18

Sharing Suffering

"Be thou partaker of the afflictions" (v. 8) is all one word in Greek, *synekakopothē* (only here and 2:3 in NT). It literally means "suffer evil with," and so "suffer hardship together with." Arndt and Gingrich suggest here: "Join with me in suffering for the gospel." That is evidently the idea. It is thought that Paul coined this term.

"Before Times Eternal"

This is the literal meaning of *pro chronon aionion*, which in the KJV is translated "before the world began" (v. 9). It probably means "long ages ago," or "from eternity."

"My Deposit"

"That which I have committed unto him" (v. 12) is *ten paratheken mou*, "my de-

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posit." It may also be translated "what has been entrusted to me" (RSV; cf. NEB). Obviously "my deposit" is somewhat ambiguous. White says that the Greek expression is best taken as "that which I have deposited for safe keeping" (EGT, 157-58). He adds: "Here it means 'my soul' or 'myself'."

E. K. Simpson (*Pastoral Epistles*, p. 127) agrees with this. He writes: "The apostle is looking at home. Philo applies the term to the soul (ii.37), our costliest treasure, and it is that entrustment the saints, especially in prospect of taking flight, commit into Immanuel's steadfast hands."

Lock also favors this interpretation. He says that the Greek phrase means "that which I have deposited with Him . . . all my precious things which I have put under His care. He does not define or limit; it will include his teaching . . . his apostolic work, his converts . . . his life which has been already in God's keeping and which will remain safe there even through death. . . . The last is perhaps the primary thought . . ." (*Pastoral Epistles*, p. 88).

Bernard takes a different view. He comments: "In I Tim. vi. 20 and II Tim. i.14 *paratheke* plainly means the doctrine delivered to Timothy to preach; and hence it appears that here *ten paratheken mou* = the doctrine delivered to Paul by God" (*Pastoral Epistles*, p. 111). He notes that this also ties in more closely with the admonition of the next verse: "Hold fast the form of sound words."

In an extended note, Lock observes that "*paratheke* . . . always implies the situation of one who has to take a long journey and who deposits his money and other valuables with a friend, trusting him to restore it on his return" (p. 90). He goes on to say: "In the N. T. the substantive is only used in the Pastoral Epistles: it comes naturally from one who is preparing for his last long journey, but the verb occurs elsewhere, and the word was used metaphorically in many applications. (a) Of the body of truth which Christ deposits with the Apostle and the Apostle with Timothy, cf. 2 T 1:18 . . . 6:20 . . . 2 T 1:14, and which Timothy has to hand on to others when he takes his journey to Rome, 2 T 2:2 . . . (b) Of our true self which the Creator has handed over to us to keep safe. . . . (c) Of good works deposited with God in heaven: a very common Jewish thought. . . . (d) Of persons entrusted to the care of others. . . . (e) Of our life deposited with God at death. . . . The life which at first was God's

deposit with us becomes our deposit with God" (pp. 91-92).

"Form" or "Pattern"?

The word *hypotyposis* occurs only here (v. 13) and in I Tim. 1:16. In that place it is best rendered "example"—the example of Paul's life. But here it means "the pattern placed before one to be held fast and copied" (Thayer). Lock suggests that "the signification of a *summary*, *outline*, which Galen assigns the word, best tallies with this context" (p. 127). Timothy was to hold fast the summary or outline of the gospel as expressed in sound words. This suggests the beginnings of a Christian creed.

Once more Timothy is admonished, "Guard the good deposit" (v. 14). He can do this only "by the Holy Spirit," who is the great Conservator of orthodoxy.

"Asia"

In view of the current use of "Asia" it is important to note that in the New Testament the term never refers to a continent. It designates the Roman province of Asia, at the west end of the peninsula which we now call Asia Minor (modern Turkey). It was only one of half a dozen Roman provinces in that area.

The main city in that province was Ephesus, where Timothy was in charge of the Christian work (I Tim. 1:3). It is a pathetic report that the apostle gives here. Lock suggests: "Possibly all the Asiatic Christians who were in Rome at the time, cf. 4:6, failed to support him at his trial and had now returned to Asia—they were now 'in Asia' and known to Timothy—'or all the Christians in Asia at the time when he was arrested there failed to help him or come with him to Rome" (p. 89).

"Refreshed"

The verb is *anapsycho* (v. 16), found only here in the New Testament. It comes from *psycho*, which meant "to breathe, to blow," and so "to cool, to make cool" (Cremer, *Biblico-Theological Lexicon*, p. 588). The compound then means "to make cool, to refresh" (*ibid.*). This is brought out beautifully by Kenneth Taylor in *The Living New Testament*: "His visits revived me like a breath of fresh air." The Latin Vulgate has *refrigeravit*. When Onesiphorus came to see Paul in the stuffy dungeon, it was as if the air conditioning had been turned on!



A message for Alabaster opening

Calvary Continuing

By T. Crichton Mitchell*

TEXT: *Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church* (Col. 1:24, RSV).

INTRODUCTION: If we accept the opinions of the scholars and translators, we will have to admit that it takes no fewer than eight of them to convey much of what Paul says here. The same goes for the commentators. The problem is, precisely **WHAT** does Paul mean by "complete—supplement—make up—endure" the things that lack, or the full tale, or what needs to be endured, of Christ's sorrows, or "tribulations" or "afflictions"?

One thing however is clear. It is now Paul's turn for the Cross. In some sense Calvary is continuing. There is a "leftover" to be borne to extend the body of Christ in the world. That "leftover" may have no atoning value, but it has evangelistic efficiency; it extends the triumph of the Cross in the world by bringing in the other sheep and extending the kingdom of God and by building the body and Church of Christ. Paul is witnessing to the fact that he, and every soul captive to Calvary, is likewise motivated by Calvary.

I. WHAT PAUL DID NOT MEAN

A. *That what Jesus did on Calvary was not finished.* Paul knew, and often said that he knew, Christ's sufferings and death to be the final word in the salvation of the race. "He died for all." "Once in the end of the world" he "put away sin by the sacrifice of himself." "It is finished"; i.e., it is complete, perfect, polished, final, unrepeatable, and unimprovable.

B. *That what Jesus did on Calvary was not efficient.* One look at such Scriptures as

Rom. 5:1-11 would be enough to show that. What Jesus did for us men and our salvation is both sufficient and efficient. God is satisfied, having set Him forth to be the Propitiation for our sin; and the cause is completely served in that John says, "... he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2).

II. WHAT PAUL DID MEAN

A. *That Calvary not only completed something but began something.* Jesus said, "I must work the works of him that sent me . . . and finish his work." Yet no sooner had He gone home to heaven than His people were saying to each other, "The Lord is working with us." What Paul is here saying is that he and every redeemed soul, and every community of redeemed souls, is living under the Cross. It's a mighty privilege, and in His true people Christ climbs new Calvaries every day. Those hearts that really number themselves with outcasts (high and mighty or down and out), that carry the need of the underprivileged or the overstuffed, the men and women of the reconciling heart and pocketbook—in them Calvary is continuing until the last and the least are gathered home. Calvary began something.

B. *That Calvary's cross is still therefore a REALITY in Christian living.* We cannot use the Alabaster box as an indulgence! We can't buy the right to do what we like with what we do not give to God; we are not dealing in Peter's pence. We cannot please Christ and ourselves simultaneously unless our hearts are one with His Calvary heart. Calvary continues. More than 50 years ago James Denny wrote: "... without ascribing the work of reconciliation to men any more than they [Paul and John] would ascribe sin to Christ, they perceive that reconciliation to God through Christ means that the law and the spirit of Christ's life becomes the law and the spirit of life to those who are reconciled. Salvation does not mean that we are exempted from living Christ's life; it means that we are enabled to share it" (*Christian Doctrine of Reconciliation*, pp. 327-28).

CALVARY CONTINUING. His work is finished but ours never, ever will be. And yet what we do is His doing. The Alabaster box really means that there is a cross set up in the heart and that a Voice ever sounds in our deepest souls saying,

*Faculty, British Isles Nazarene College, Manchester, England.

"Something hidden—go and find it—
Lost, and waiting for you—GO!"

"GO," mark you! Not simply "SEND";
for as the whole world is in His heart, so
the whole of life is under the Cross.

Footnote: Excellent illustrative material for
this text will be found in J. B. Phillips' *The
Church Under the Cross*, and Elizabeth Elliott's
Through Gates of Splendor.

A Scottish illustration of the
Alabaster life—

"Here for your heart, or keep your cash!"

In the history of saints sweet with the
fragrance of devotion to Jesus Christ there
is nothing finer than the record of the de-
votion of John Walsh to his Master. John
Walsh was John Knox's son-in-law, and he
was bondsman to Jesus Christ, and he was
the mightiest man in Scotland in the kill-
ing-times. The Cross was raised in his
heart. He kept a tartan shawl to hand for
the shivery midnight hours when he rose
from bed to "fill up that which is lacking
in the afflictions of Christ." His wife would

ask, "Why dae you dae it, mon? Why dae
you dae?" But aye his answer was the
same, "I have BURDENS you dinna hae . . .
3,000 souls in my charge and I dinna ken
how it is wi' maist o' them."

But they caged him at last and kept him
for the headman's axe. His wife went to
James I to plead for his life and for his
freedom.

"Who is your father?" the king speared.

"John Knox," she fired back.

That scared him. "John Knox!" he cried.
"John Knox and John Walsh! the devil
himself never made such a match!"

"It's right like, Sire," quoth she, "for we
didna ask him! But gie my husband back
his native air, Sire!"

"Native air," yelled he. "Native air? Give
him to the devil!"

But her father's wit was in her and she
thrust back with, "Gie that tae your courti-
ers!"

At last the king said that Walsh could go
home if he would submit to the bishops. But
Walsh's wife knew her husband, and lifting
her apron she said, 'An' it please your
Majesty, I'd rather hae his head there!"

Look at this Alabaster box. HERE FOR
YOUR HEART OR KEEP THE CASH!

T. CRICHTON MITCHELL

What Some P.K.'s Might Wish Their Dads Would Read

Though in the glamour of the public eye I sway the emotions of men by my
oratory or by my silver-tongued singing, or by my skillful playing, and then
go home to gripe because supper is late, or because my clothes were not made
to suit me, I am become as sounding brass or a tinkling cymbal.

And though I am able to impress others with my vast knowledge of the
deep things of the Word of God, and though I am able to accomplish mighty
things through faith, so that I become famous among men as a remover of
mountains, and have not the love that reads the deep longings of the hearts
around the family circle and removes the barriers that grow up in shy and ten-
der hearts, I am nothing.

And though in the glamour of public praise I bestow all my goods to feed
the poor, and though I dream of winning the name and fame of a martyr by
giving up my body to be burned, and yet close up like a clam at home, or be-
have like a snapping turtle, knowing nothing of the glory of giving myself in
unstinting, self-denying service to those nearest and dearest, it profiteth me
nothing . . .

Now abideth the business, the church, and the home, but within the house-
hold is the acid test of the truly yielded life. "But if any provide not for his
own, and specially for his own house, he hath denied the faith, and is worse
than an infidel."

—Anonymous



THE DEVIL'S EXCUSES FOR NOT TITHING

In January—because of Christmas bills.
 In February—because of fuel bills.
 In March—because of spring clothes.
 In April—because of income taxes.
 In May—because too much rain threatens the crops.
 In June—because too little rain threatens the crops.
 In July—because of vacation expenses.
 In September—because of school needs for the children.
 In October—because of the need for winter clothes.
 In November—because of the Thanksgiving dinner expenses.
 In December—because of Christmas buying needs.

Valentine, Neb., Newsletter
 D. L. RUNYON, *pastor*

TITHING THOUGHTS

The way you handle God's money tests your maturity as a Christian.

* * *

To the tither giving is a grace, not a disgrace.

* * *

Love lifts tithing from an obligation to a privilege.

* * *

Tithing lifts living to loving obedience.

FIRST THINGS FIRST

Someone asked John Wanamaker, "How do you get time to run a Sunday school with 4,000 scholars in addition to the business of your stores and your work as Postmaster General?"

Instantly Mr. Wanamaker replied, "Why, the Sunday school is my business! All other things are just things. Forty-five years ago I decided that God's promise was sure—'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

Sunday School Journal

*He said he wouldn't pledge to tithe
 Unto his church at all—
 That he would give just as he felt
 The urgency of the call.*

*But still he bought a car and pledged
 To pay it off someday;
 And then a house in which to live,
 And each month he would pay.*

*He pledged to pay his telephone,
 Electricity, and gas;
 He said he'd pay his water bill
 And never let it pass.*

*He pledged to pay his taxes too,
 Upon the house and sod;
 But not one cent he'd ever pledge
 Unto Almighty God!*

AUTHOR UNKNOWN

BE THOU AN EXAMPLE

If all the others came like you,
 Would there seldom be an empty pew?
 Or would the opposite be true,
 If all the others came like you?

If all the others gave like you,
 Then how much giving would your church do?

Would the bills be paid as they came due?

If all the members paid like you?

If all the others worked like you,
 Then how much work would your church do?

Would the Master's plans be carried through

If all the others worked like you?

AUTHOR UNKNOWN

The Nazarene Preacher

IDEA SPARKS

By Asa H. Sparks*

No. 2 Stewardship

1. *Where does the church money go?*

To aid in church stewardship training figure what it will take per person to operate each service. To figure this, you average Sunday school attendance, average morning service, average evening service, average Wednesday night, plus an average estimate for other meetings. Multiply this by 52 and divide into your local church expense; this will tell you how much it costs per person per service to operate locally.

2. *Do you need help in counting the offerings?* Investigate the Coin Countex counting tray from Evans Specialty Co., P.O. Box 4820, Richmond, Va. 23224.

3. *For your quarterly stewardship letter*, try the "pick a paragraph" letter. It begins: "Dear Church Member, Please pick out a paragraph that fits you from the ones below: (1) To the regular tither; (2) To the regular non-tither; (3) To the spasmodic giver; (4) To the almost and absolute non-giver."

4. *Some Nazarenes have an aversion* to the pledging stewardship program of other denominations. However the best of this system may be used in your congregation by asking the members to give an estimate of their expected giving for a year. The estimate report should give a listing of last year's giving and several options. Have the people fill in the blanks, etc. The options would include (1) figuring a tithe; (2) figuring an increase over last year's giving; (3) giving the same as last year; (4) regular giving; etc.

5. *Most Nazarene churches* give annual stewardship reports for income tax purposes. Increase your stewardship training with the quarterly or semiannual report form in which one writing is used for copies to mail out as needed, from the Cyril-Scott Co., Box 310, Lancaster, Ohio.

6. *The boxed tithing envelopes* with the different stewardship message on them each week are ideal for a basis for your pastoral prayer or stewardship sentence before the prayer. Naturally, you have it in your pocket handy to use just at the right time.

7. *Sometimes it is much easier* to get a change in the financial arrangement of your church with solid evidence. Take the District Minutes and make a comparative study of the other churches your size and see what they spend in the various areas listed. You might even learn that you are underpaid!

8. *Have you tried the Stewardship Plan?* Read Luke 19:12-26 again and then prepare a letter sending a dollar or more to each member and ask him to multiply his "talents." At a set time, all persons will be asked to bring their offerings to the Lord, and each report how he multiplied his talents.

9. "What Do You Mean, Pledge?" the now-famous little baby photo booklet is available from the Nazarene Publishing House.

10. *Use your bulletin or newsletter* to keep the congregation financially informed. List your weekly needs. Report the actual giving. Let the people know constantly if you are ahead or behind. They will "come through" if they know!

11. *Some pastors use the Quarterly Statistical Report.* You can give the number present, number absent each week. List the total of the offerings, the per capita giving. Many other items can be added.

*Pastor, Gastonia, N.C.

It Worked for Us!

By C. L. Thompson*

This is an emphasis on stewardship. We promoted it during the month of February, 1970. We were in revival the first Sunday of February. The second Sunday we put emphasis on church membership, i.e., being a good steward with our lives—investing them in God's kingdom. On this Sunday we received 16 new members.

The third Sunday was "tithes and offering" Sunday with emphasis on offerings. For this Sunday we encouraged our tithers to double-tithe. We explained we never give an offering until we go beyond the tithe.

The last Sunday was "T-Sunday" or Tithing Sunday. On this Sunday we encouraged every person in the church who had an income to try tithing for this one Sunday.

Also, during the month of February in every service someone gave a tithing testimony (the participants were notified ahead of time). The thrilling part came on the last Sunday night when many, many spontaneous testimonies came with nearly everyone emphasizing tithing. Some told how God had blessed across the years as they had honored Him. Some who failed God with their tithe told of their renewed covenant. Some testified they were starting for the first time. It was a great service.

Each week in the newsletter we printed a stewardship article and preached on tithing the last two Sundays. On these Sundays our *income doubled*. For the month the church reported a record monthly offering and a record number using envelopes. Since the month of February we have continued to show a 50 to 60 percent increase in offerings. We were three months behind in budgets, but now report all budgets paid in full for the year, with nearly three months left in the church year.

It worked for us. We give God the glory.

*Pastor, Southside Church, Richmond, Va.

A Word to Granny George

Dear Granny George:

So nice to hear from you and sense the spirit of your love and devotion to the dear Lord.

We think of you and the wonderful B—— congregation often. The reason we are not more in contact with the people there, including you, is that I have never made it a practice to try to stay too tied to the people through visiting back, and through a constant correspondence, after the new pastor has arrived on the field. I know this is hard for some people to understand and it certainly is hard for us to have to break ties with such wonderful people who have been such a vital part of our lives for 10 years. But I have seen and known of former pastors holding on too much to their former pastorates until it hindered and hampered the new pastor in his work with his people, especially those who are prone to be so personality-conscious. God knows that I never want to be a hindrance to anyone in any way.

Your good pastor, Brother M——, has told me to come and feel free to visit among the people anytime I want to, and I know he sincerely means it, but I feel that I should keep my visiting and writing at a minimum lest I should, myself, be too tied to a former pastorate and thus hurt that church as well as possibly hindering me from giving my best in service and devotion to my present congregation.

This sort of thing, Granny George, is what we must face up to in the Kingdom work as we move from place to place. Thank God, though, in heaven we can have a grand eternal reunion with all the saints from everywhere, can't we! Glory to God forever!

Your friend in Christ,

Editor's note: This is a real letter sent to a real "Granny" by a real pastor—and a noble one.

The Nazarene Preacher

The Midweek Service

(Continued from page 13)

forward and ask them to distribute a candle and a drip pad to each one. These pads can be three-inch squares of card stock with a small hole punched in the middle which each person can use to put on his candle. Have a larger candle for each of the ushers to use.

Talk briefly about the way Jesus brought the light of truth to the world. Light the central candle to illustrate this. Then tell how He expects each of us who have received Him into our hearts to give the light to others. While the pianist plays "Let the Lower Lights Be Burning," have all of the electric lights extinguished. Only one large candle is burning. Ask the ushers to light their larger candles from this large one and then go down the aisles and light the end candle on each pew. Instruct each person to light the one next to him, etc. It will take just a few moments until every candle is lighted. The effect will be helpful as it illustrates the spread of the gospel.

10. While still in candlelight have the congregation sing the first stanza of "Let the Lower Lights Be Burning."

11. Benediction. Lights on. Have a container for the candles at the door of the church.

6. Song: "The Old Account Is Settled"

7. Short devotional talk on the importance of knowing you are saved and sanctified

8. Closing song

9. Benediction

These four services are only suggestions. The field is unlimited to make the midweek service really an **HOURLY OF POWER**. Bible quizzes could be used, age-groups could be exploited, music could be emphasized, and withal the spiritual tone of your whole congregation would be lifted. Let us work to defeat apathy in regard to the midweek service.

A SUNSHINE SAYING

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

—CHARLES KINGSLEY

Service Number IV

1. Congregational songs emphasizing personal Christian experience such as "He Abides," "I Remember the Time," "He Keeps Me Singing," etc.

2. Four short prayers of thanksgiving for personal salvation

3. Special song relating to Christian experience—"It's Real"

4. Announcements and offering

5. "When? Where?" service. Tell your group to testify when and where they were saved. No great details, just the facts and surrounding circumstances. You will need to watch lest some take too much time. Try to get just the time and place of these conversions, or experience of sanctification.

The Stewardship of Energy

(Continued from page 9)

getting consumed by details, that the tasks that are the most important and the most demanding will find us at our freshest and our best. The trifling details can wait until we are tired and cannot be bothered with anything else.

Most of us entered the ministry blessed by strong and healthy bodies. May God help us to be good stewards of these most precious treasures—our energy, health, and vitality.



HERE AND THERE

AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

A Sick World and the Healing Christ

By Herbert F. Lindemann (St. Louis: Concordia Publishing House, 1971. 102 pp., \$1.95.)

Here are nine Lenten and Easter sermons by this popular and stimulating Lutheran preacher. There is no doubt of the author's clear, vigorous style and fresh insight, though many of his positions and statements are objectionable. The chief value of the volume is its skill in relating the Easter events to the acute social problems of our day. And on the fact and meaning of the Resurrection itself he comes through manfully.

R. S. T.

One Divine Moment

Edited by Robert E. Coleman (Old Tappan, N.J.; Fleming H. Revell Co. 125 pp., paper, \$1.95.)

This volume is the story of the revival at Asbury College and its offspring revivals throughout the nation. The first several chapters describe the revival itself, its origin, its nature and progress. In these chapters there are excellent journalistic reports. One chapter consists of a student's diary of hour-by-hour and day-by-day progress, which is sufficiently graphic to cause the reader to feel that he is present. Later chapters in the volume analyze the revival movement biblically and theologically. Here we have in-depth study of revival principles. Contributors to the volume include the president of Asbury College, Dr. Dennis F. Kinlaw; L. Jack Gray, professor of mis-

sions, Southwestern Baptist Theological Seminary; and John T. Seamans, professor of Christian missions, Asbury Theological Seminary.

The revival was characterized by humble confession of sin and thorough adjustment of life, spontaneity and freedom in the Spirit, contagious and uninhibited witnessing with dramatic effects, not only in Wilmore, Ky., but wherever the students or others went with the story. Racial walls were broken down, as well as the other walls which divide men. The echo-revival at Anderson, Ind., which in some respects equaled, if not exceeded, the revival at Asbury, was characterized as "a revival of love." "As God's love filled our hearts," one pastor explained, "all denominational, racial, and age barriers were torn down. Congregational rifts were healed, the generation gap bridged, and families reunited." (p. 78). Here are the three chief and most talked about problems of our day: racism, generation gap, and domestic disunity. All were solved by revival.

Once again we are reminded that the gospel of Jesus Christ is absolutely the only thing which is adequately relevant for the problem of modern society; and that when the Spirit moves in great revival tide, more is accomplished in basic social reform in a short time than is accomplished by any other means over a period of years. And perhaps we should be reminded also that the slow and tedious effort of mechanically organized promotional schemes is a poor substitute for the mighty winds of the Spirit.

This volume was a Ministers' Book Club selection for December.

R. S. T

The Nazarene Preacher

Some Helps for Home Bible Study Groups

Several books are available which give specific instruction in the fostering and on-going of the cell-group Bible study:

1. One has the practical title, *How to Conduct Home Bible Classes*, by Albert J. Wollen. This was published in 1969 by the Scripture Press Publications, Inc., 49 pp., paper, and sells for 75c. The author of this book has had unusual success himself in promoting this method, and he gives instruction with confidence. He insists, among other things, that the Bible Class should be church-centered and -controlled. He feels that the perils in cell groups can generally be prevented from development if the church has taken the initiative and organized the classes, but he says "problems arise when the church resists and compels laymen to start classes on their own." He emphasizes the importance of a pilot program for the purpose of training leaders, who in turn will lead classes. Then he discusses the methods for class grouping, the necessary qualifications of a successful leader, and other such practical problems.

2. A larger book, put out by a specifically holiness church, is *The Evangelical Home Bible Class*, by Ira L. Shanafelt. This is available from the Nazarene Publishing House for \$1.75. It was copyrighted in 1969. This volume also is divided into several parts with four chapters to begin with on the structuring of the home Bible class, then two chapters on the training of the teacher, followed by five chapters of practical instruction on the promotion and conduct of successful group units. The fourth division of the book is a sample series of week-by-week study outlines going through the Epistle of I John. The format of the lessons is not only unique but especially helpful. The page consists of two columns. In the left column are questions for the guidance of thought and discussion. In the right column is brief but mature and helpful exegesis of the respective verses, giving the Greek shades and terms of meaning. A layman would not have to be a Greek scholar to be able to use this part of the study helpfully, although a pastor, probably, could do it better in most cases.

In describing their program, Rev. Jimmy Johnson, the youth pastor of the Skyline Wesleyan Church, says that "the classes are designed to reach and win those who do not attend church. They have an informal setting held in homes with refreshments provided by the host and hostess.

During the first year and a half, there were 18 different classes held with hundreds in attendance." He goes ahead to report the amazing results.

3. We may also call attention to a series of booklets for specific groups put out by Asbury Theological Seminary and prepared by Robert E. Coleman, McCreless professor of evangelism, and published by the Department of Evangelism, Asbury Theological Seminary, Wilmore, Ky., in recent years. One is a series of lessons for new Christians, entitled *Established by the Word of God*. Another is a series of lessons for growing Christians, entitled *Life and the Living Word*. The third is Bible lessons for Spirit-filled Christians, entitled *The Spirit and the Word*. This third, apparently, is sponsored by Christian Outreach, Huntington Valley, Pa. All three books are copyrighted by Robert E. Coleman. The third is the deepest of the three and "designed to enable a competent student to grasp the meaning of the Spirit-filled experience and life." The basic plan of the lesson is quite a familiar one, as it is used in numerous home study or correspondence courses, which feature a "find it for yourself" approach, with questions, references, and a space for the student to write in the answer. This, of course, is very helpful for beginners and young people, though it might not be practical for some groups.

4. A recommended book in the area of directions and instruction of new converts, especially through pastor's classes and smaller groups, is *New Testament Follow-up*, by Waylon B. Moore, Wm. B. Eerdmans Co., 1963. 192 pages, with bibliography, paper, \$1.95. This is written for both pastors and laymen and its subtitle is "How to Conserve, Mature and Multiply the Converts." The New Testament principles of follow-up are first discussed in several chapters; then these principles are applied by a discussion of specific, practical methods. For instance, there is a chapter on the new-member class, and also a chapter on the home Bible class. The third division of the book includes specific instruction in the study of the Bible, together with examples of study lessons both for the unconverted and for the converted. There is much here that is useful, though the lessons for the converted which specifically deal with growth in grace fall short of New Testament holiness.

5. Another possible book is *How to Understand the Bible*, by W. Robert Coleman, a study course for youth and adults, by Standard Publishing, Cincinnati, Ohio, 1965.

This has a bibliography, 112 pp., cloth. It is set up for group use.

6. A valuable book is *The Layman Reads His Bible*, by M. J. Suggs, put out by Bethany Press, St. Louis, Mo., 1957. 96 pp., cloth, \$1.95. The author is associate professor of New Testament at Brite College of the Bible, Texas Christian University. He aims the book at the lay Christian who desires to read the Bible helpfully. The chapters in the book intend to give a simple and synoptic introduction to the Bible as a Book, its authorship, its history, its purpose and message; and then also there is a chapter specifically on techniques of Bible reading, and a final chapter on the authority of the Bible.

Between Two Worlds: A Congressman's Choice

By John B. Anderson (Grand Rapids, Mich.: Zondervan Publishing House, 1970. 163 pp., cloth, \$3.95.)

That which makes this volume interesting to the preacher is not just that the author is third-ranking Republican in the United States House of Representatives, but an outspoken and committed Christian. As Christians, we need to understand the inside currents of Washington, the political complexities, and how a Christian should face them. This is the story of how one Christian grapples with our national problems from inside the establishment. Reading it will give a better understanding of such problems as Vietnam, racism, poverty, and crime.

R. S. T.

POINTS TO PONDER

A pessimist is a person who builds dungeons in the air.

When a man forgets himself, he usually starts doing things others will remember.

Personality is what we call our own little collection of peculiarities.

As long as we're not interested, every question has two sides.

A smile goes a long way—but you're the one who must start it on its journey.

R. E. MANER, pastor
Radnor Church, Nashville

Preachers' Exchange



WANTED—Several copies of *The Windows of Heaven*, by J. M. Huff, printed by the West Publishing Co., Apollo, Pa. Write Jake Steffan, 914 N.E. 1st St., Minot, N.D. 58701.

WANTED—To buy copy of *For Heaven's Sake*, by Hannah Smith. Mrs. B. Edgar Johnson, 701 E. 90th St., Kansas City, Mo 64131.

WANTED—*Preacher's Magazine* and *Heralds of Holiness* prior to 1950. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

FOR SALE—Chart on Revelation and Daniel, lecture size (4 x 12 ft.), in color, from Clarence Larkin. Like new. \$40.00. S. Ellsworth Nothstine, Rte. 4, Box 405, Florence, S.C. 29501.

WANTED—Vol. II of *George Fox's Journal*, published by Isaac Collins, No. 189 Pearl St., New York, 4th edition, corrected. Printed in 1880. George Emmitt, Box 170, Rte. 32 N., New Paltz, N.Y. 12561. (A two-vol. set.)

CALENDAR DIGEST

FEBRUARY—

STEWARDSHIP MONTH

NWMS Alabaster and Prayer
Chart

- 14 Seminary Library Offering
- 21 Brotherhood Week Begins
- 24 Ash Wednesday

MARCH—

- 5 World Day of Prayer
- 7 Cradle Roll Sunday

APRIL—

- 4 Palm Sunday
- 9 Good Friday
- 11 Easter Offering for World Evangelism
- 18 Home Department Enrollment Drive begins
- 25 Nazarene College Day



AMONG OURSELVES

"Religion for my grandfather," said a young modern, "was an experience; for my father it was a tradition; for me it's a nuisance." . . . District Superintendent Robert Woods commented: "No doctrine can remain alive in the intellect that does not renew itself in experience" . . . Of no belief is this more true than of our teaching of holiness. Holiness was an experience with our fathers. If it is only a tradition with us, it will be but a nuisance to our children . . . Every preacher who feels the slightest twinge of concern over such a prospect should read Mrs. B. Edgar Johnson's article (p. 33). Don't be cheated out of it because it is on the ladies' page. One of the most searching and disturbing articles ever to be handled in the *Nazarene Preacher*, it speaks to all of us . . . General Superintendent Emeritus Benner's article (p. 1) reminds me of the claim made several times before on this page, that the Cradle Roll will capture young adults . . . And there are other ways, as Melvin McCullough's article in January explained so convincingly . . . Several pages in the *Supplement* remind me of the spiritual law, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Can you spot the pages?

Until next month,

B7

FEBRUARY IS STEWARDSHIP MONTH

1971 Emphasis . . .

The STEWARDSHIP OF

HERITAGE

The following four points may be expanded and used in a sermon or series of sermons during Stewardship Month.

HERITAGE OF SCRIPTURAL DOCTRINE

The church has a heritage with an implication of a wholesome separateness from a decaying world order. We have passed the time when we will change our doctrine as a doctrine, but we need to safeguard the ideal of living the life.

HERITAGE OF HONEST ACCOUNTABILITY

The books of Nazarene institutions are always open to qualified inquirers. We have no secrets concerning our receipts and expenditures. Ours is not a "one-man operation"; it is a practical system of elected boards of accountable authority. When we go into a new city to start a church, we do not keep it a secret as to whom we represent. We are the Church of the Nazarene and have a good name of honesty as a heritage.

HERITAGE OF GLORIOUS RISKS

Much of what we have accomplished has been a glorious risk . . . the starting of two new liberal arts colleges and a Bible college in one quadrennium—ridiculous on surface appraisal in terms of men and money but a risk that now seems on the threshold of success. Every General Board meeting setting the expenditures for world missionary purposes is a glorious risk. We depend on our people to come through. Every home missions church is a risk. This is part of our heritage.

HERITAGE OF CAPACITY DEVELOPMENT

As Nazarenes, we recognize that we cannot be everywhere, doing everything; we cannot change the ruthless integrity of time. So, as Nazarenes we have chosen to focus our *time*, our *talents*, and *potential* through the Church of the Nazarene, rejoicing in the fact that the church is larger than *we are* and happy because the "pooled" time, talents, and potential of many Nazarenes have been instrumental in many miracles across many years.